

(wealth}' amongst men: ASWINS, (leaders of rites-},
 enjoyers of many (good things), desiring your friend-
 ship, I solicit your daily presence.

2. Knowing the approach of the expeller (of the
 foes of the gods from heaven), worship the divine
 SAVITRI with holy hymns: praise him with reverence,
 distinguishing him as distributing precious (treasures)
 amongst men.

3. PtfS¹HAN, BHAGA, ADITI, bestow (severally) excellent viands:²- the fierce (sun) robes (himself with radiance): the good-looking (deities),
 INDRA, YISHNU,
 VARUNA, MITRA, AGNI, give birth to happy days.

4. May the irreproachable SAVITRI (grant) us that desirable (wealth): may the flowing rivers hasten to (convey) it to us; for which purpose I, the ministering priest of the sacrifice, repeat (pious praises): affluent in food, may we be the lords of (manifold) riches.

5. May ample wealth devolve upon those who have presented victims -to the VASUS,³ and upon those who

¹ This function has been before assigned to *Bliagct*, *Sakta*
 XLvi. Terse 6: he was there named *3hago vibhahtd* explained
dhandndm mbhdgahamtd : here he is designated *ratnam vibha-*
jaritam : the scholiast first applies *ratnam* to *havish*, the oblation;
 bathe also says *yajamndnrtham dhanam vibhajantam*: see also
 Mandala iv. 17. 11, where he is called *rdyo'vibhaktd*.

² *Adatrayd day ate vdrydni*: the first is explained *adani-ydni*, eatables: the verb also, it is said, maybe governed *bjAgni* understood, when the pnrse will mean, *Ay in* consumes excellent consumable timbers, *varaniydni kashthuni dahate*: iti that case the other terms, usually proper names, will become epithets, meaning the nourishing, the desirable, the uninjurable *AgñL*

³ *Pro, ye vasubkya ivadd namaK: wad namah*
are inter-
preted *gamanavad annam*, food having motion,
that is, *pa\$wdt-*
maham, the same with animals. ""^